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Mr. BRADBURY'S

SERMON

ON THE

Fifth of *November*, 1714.

The true HAPPINESS of a Good GOVERNMENT:

Explain'd in a

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By T[illegible] BRADBURY.

PROV. XXV. 5. Take away the Wicked from before the King, and his Throne shall be Established in Righteousness.

LONDON

Printed for JOHN CLARK, at the Bible and Crown in Cheapside, near the Poultry: And SARAH CLIFF, at the Bible and Three-Crowns in Cheapside, near Mercer's-Chappel. 1714.

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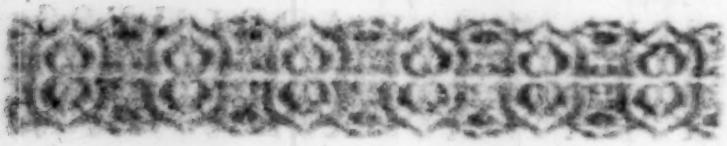

PSALM LXIII. 11.

The King ſhall rejoice in God, every one that ſweareth by him ſhall Glory; but the Mouth of them that ſpeak Lyes, ſhall be ſtopped.

YOU will learn by the Title of this Pſalm that *David* wrote it *when he was in the Wilderneſs of Judah*; a Place of continual Danger and Sorrow to him: There did *Saul* hunt him as a *Partridge upon the Mountains*: There did the *Ziphites* diſcover his Abode, and, from a villainous Principle that ſome call Loyalty, would have betray'd him to the Ravage of a greedy Court: There did *Nabal* deny him Bread, when his Army was juſt a ſtarving, and all the while he continued in that *barren and dry Land*, he wanted the *Sanctuary* of God, which lay heavier upon him than his other Afflictions: And yet, tho' he ſeems to be laid aſide from Devotion and Property too, *driven out from abiding in the Inheritance of the Lord*, and, at the ſame time expos'd in his Perſon; yet in this Pſalm he opens ſuch a Confidence, as if his Life had been ſecure, and his Religion unmoleſted: Which lets us ſee how well it is with that Soul, who hath Faith in a Promiſe; ſuch a One cannot only hope for a Turn that his Affairs will take, but the Word of God hath with him both the Sweetneſs and the Credit of the Thing that he is waiting for. He goes faſter than Providence leads him, and can taſte the Mercy before it comes. He takes it for granted that it will be, and he behaves himſelf with that Preſence of Joy as if he really had it. Of this Advantage is the Grace of God; it doth not only prepare us for a Bleſſing, but brightens all

the Darkneſs we are under till it comes. Tho' *David* was driven out both from the Sanctuary and Court, yet He ſpeaks as if he wanted none of the true Benefits that might have been had in either. For,

First, THE Work of Religion in his Soul went on. He gives out a large Experience both of his Deſires towards GOD, and the Returns that were made from him. Tho' he could not ſee the Divine *Power and Glory* as he had done, yet his Meditation run out upon *a Loving-kindneſs that was better than* Ver. 2. *Life. His Soul was ſatisfied as with Marrow and Fatneſs.* Ver. 3. *His Mouth could then praiſe God with joyful lips.* Ver. 5, 6. *He remembred him in the Night. He followed hard after him,* Ver. 8. *and was upheld by his right Hand*; ſo that whatever Enemies were able to do, as Heaven it ſelf was ſure, the Paſſage to it was open.

Secondly, HE ſpeaks with the ſame perſuaſion of his Temporal Concerns; not only what related to him as a *Saint*, but what he muſt come to as a *Sovereign*. He knew that the Malice of Men could neither cheat him of a Treaſure in Heaven, nor of a Crown in *Iſrael*: and, therefore, at a Time when they ſeemed to have their full Scope againſt him, he could look to the end Ver. 9, 10, 11. of that Noiſe and Rage. *They that ſeek my Soul to deſtroy it, ſhall go into the lower parts of the Earth: They ſhall fall by the Sword, and be a portion for foxes: But the King ſhall rejoyce in God, every one that ſweareth by him ſhall Glory, but the Mouth of them that ſpeak Lyes ſhall be ſtopped.* He is very particular you ſee in deſcribing the various methods of Vengeance that the Juſtice of God and Man ſhall follow them with. Which I will not conſider now, but place them under that part of my Text where they will beſt come in.

THESE Words give us the true Glories of a Right Government in all its Branches.

First, HERE's a clean and eaſie Happineſs to the Ruler: *The King ſhall rejoyce in* GOD.

Secondly,

Secondly, HERE's Security and Honour to the best of Subjects, *Every One that sweares by him shall Glory*. And,

Thirdly, HERE's that which is of Absolute Necessity to the other two; A Righteous Justice upon all those that are Enemies to the Constitution, *The mouth of them that speak lyes shall be stopped*.

THESE are the Parts of the Text, and These the Heads of that Method that I shall Observe in a Discourse upon it. I cannot promise my self time enough to make a distinct Application of what you may hear, or to show you what a Resemblance there is betwixt our Concerns and *David's*; but shall endeavour to lead you into those Reflections as I go along, weaving our Story into his.

I. I begin with That Happiness and Glory of a Right Government which relates to the Person of the Ruler; *The King shall rejoyce in* GOD. You will here consider,

1*st*. Who it is that he means by *the King*; and,

2*dly*. What is signified by his *rejoycing in God*.

1. The he hath given us only the Office and not the Name of the Person he spoke of, yet it is easie enough to suppose who it is that he calls the King. Not *Saul* or any of his Royal Line, but *David* himself. That which makes the Expression a little difficult is, Why he should take the *Title* before he got the *Throne*. If this Psalm was given out in the Days when he penn'd it; if he suffered it to go abroad for the Comfort and Establishment of those who had *set their hope in God* and *favoured his Righteous Cause*, it would lay him open to more Danger. They that were against the Succession would inflame the Difference betwixt the Court and Him. If it raised the Envy of *Saul* to hear him commended as a *General*, it must pull him a great

great deal further into the Quarrel, to read a *Pſalm* where he calls himſelf a *King*. There's no doubt of it, but this Divine Compoſure would at that time be repreſented as *a Seditious Paper*, and it is not the only Inſtance where the Spirit of God hath been thought to ſpeak Treaſon.

BUT theſe are poor and little Things with a Soul that lives in Heaven. *David*, whoſe Mind had lock'd itſelf in the Promiſe and Power of God, was not to have his Joys intangled by Forms of Speech: He that had told him of a Throne, taught him how to ſpeak of it before-hand; He had the Phraſe where he had the Title. GOD had *rejected Saul from being King over Iſrael*, and had given the Government to *David*; and tho' this happened ſeveral Years before the Change was brought about; yet it is a Glory be-
Rom. iv. 17. longing to the Divine Nature, *to call Things which are not as tho' they were*: And it is an Argument of this good Man's Faith that he hath no Diffidence of the Great Event, tho' his Caſe was ſo unhappy now; when he is hiding or flying from the Force of an Army; when he is begging for Bread whilſt he lived in that looſe and dangerous Way, the Promiſe could lead his Eyes thro' all the Gloom of Life to an Eſcape,
Pſ. xxvii. 13. to a Throne, to an Empire. *I had fainted, unleſs I had believed to ſee the Goodneſs of the Lord in the Land of the Living.*

HE could not mean *Saul*, when he ſaid, *The King ſhall rejoyce in the Lord*; that was far from being true of him; a Man hurried and plagued with *an Evil Spirit*, whoſe Envy eat out his Peace, and deſtroyed the very Form of Religion; who lived in an open Neglect of Worſhip, in a plain Defiance of God, and a profeſſed Cruelty to his People; ſuch a One muſt be uncapable of the Joy here ſpoken of. Nor had he any Proſpects of Happineſs for *Saul*: He rather expected his Ruin, as he ſaith, at the Time that he ſpared him,
1 Sam. xxiv, 12. xxvi, 10. *The Lord avenge me of thee, and the Day ſhall come when he ſhall go down to the Battle and die.* He knew that GOD *had rent the Kingdom from him*; and as *the*
Ch. xv. 28, 29. *Strength of Iſrael could not repent*, ſo he would not be baffled,

baffled. The same Perfections that made it impossible that a Change should come from Himself, were an Assurance that it should never be brought on by the Power of Another. He saw that God only held off his Vengeance from that wretched Monarch, till he had *fill'd up his Iniquity*; but as to *Joy in the Lord*, he had *no Lot or Portion in that Matter*, being plainly in *the Gall of Bitterness, and the Bond of Iniquity*.

YOU may judge by this, how widely those People talk from the Language of Scripture, who tell us of Sacred *Persons* and *Titles*; as if the One might not be *touched*, nor the Other *assumed*. 'Tis true, *Saul* is spared, because *he was the Lord's anointed*; but you must not suppose that this signifies no more than the Vial of Oyl poured upon his Head, and that this makes his Dignity indefeasible, because at that Time *David* was as much Anointed as he; and therefore it is plain, either that this Ceremony of itself did not give the Claim; or if it did, that there might be a Forfeiture. Or, *Thirdly*, That it was possible two Persons might have it at the same Time. Now the last Opinion is what all Sides reckon foolish, and therefore the former must be true. If the Oyl made the King, *David* was a long while before he wore the Crown; but it's plain from his Case, that it did not make the Claim immediate, as it is evident from *Saul's*, that it did not make it unalienable. It will farther appear who is the King that he here speaks of, from the second Thing to be observed: And that is,

THE happy State of Mind he should be in; *The King shall rejoice in the Lord*. Where you have, *First*, THE Affection that he would use, and that is Joy. *Secondly*, THE Object upon which it must be employ'd, and that is the Lord.

I. As to the Temper or Passion of the Soul by which he is distinguished, it is the Noblest that our

Nature.

Nature can feel. Every One carries along with him in his Notions of a King, an Opinion that he is great to Others, but it does not always happen that he is eaſie to Himſelf. Empire and Joy may lie far aſunder. The Cares that hang about a Throne leave very little room for his Affection. Rejoycing in the Lord includes a great deal more than a Succeſs in what he was aiming at. It is poſſible he might be a King to his People, and a Slave to Himſelf: But the Bleſſing deſigned in my Text takes into it an Eaſeneſs in the manner of his coming to the Government, and a chearful Spirit that run thro' all the Adminiſtration. That God would bow the Hearts of the People to him, and make him their Darling before he was their Sovereign. That there ſhould be a general Submiſſion either to the Clemency of his Sceptre, or to the Reach of his Sword. This affluence of the Tribes; This thorough diſperſion of thoſe that ſet up for Him who was the Pretender then, is what *David* admires in the 18*th Pſalm*, That was written as he tells us in the Title to it, *When the Lord had delivered him from the Hand of all his Enemies, and from the Hand of* Saul: And the Way how he came by this, was puſhing home in ſeveral Battels. *I purſued mine Enemies and overtook them: Neither did I turn again till they were conſumed. I have wounded them that they were not able to riſe. They are fallen under my Feet, for thou haſt girded me with Strength to the Battel, thou haſt ſubdued thoſe under me that roſe up againſt me.* He underſtood no Compoſitions with them. They acted then upon the Principle of Hereditary Right, to ſupport the Pretenſions of the late King's Son, but as he knew that fooliſh Notion was like to embroil the Publick, ſo he improved the Bleſſing that followed his Arms. *Thou haſt given me the Necks of mine Enemies, that I might deſtroy them that hate me; then did I beat them as ſmall as Duſt before the Wind, I did caſt them out as Dirt in the Streets: Thou haſt delivered me from the Strivings of the People.* You ſee by this, the Method in which he proceeded; but it will lead you further into the Nature and Dignity of this Joy, if you conſider,

Ver. 37, 38, 39.

Ver. 40, 42.

Ver. 43.

2*dly*,

2. THE Object upon whom he plac'd it, *The King shall rejoyce in the Lord.* There are many Things that might be comprehended here, but I will keep my self within these four; that when *David's* Joy was fixed upon God he must have,

1. HOPES of his own Eternal Salvation.

2. A SENSE of that Divine Hand that rais'd him to the Throne.

3. A KNOWLEDGE of those Rules that he was to Govern by, and

4. A REGARD to that End that he ought to aim at.

I. *He that rejoyceth in the* LORD must have his Hopes extended to the Salvation of another World. The Glories of an Empire are but short and low for an Immortal Soul to take up with: No *Portion* is great enough that comes within *this Life*. Tho' what he supposeth in the Case of the Wicked was detestable, *That God had filled their Belly with hid Treasures: They were full of Children, and the rest of their Substance they left to their Babes*; yet as for himself he was looking a great deal higher. *I will behold thy face in Righteousness, I shall be satisfied when I awake with thy likeness.* How soon is a King to be tumbled from his Throne, and sent without any Guards or Greatness to the Bar of a Righteous God? And what a poor Satisfaction does that Man give himself who is pleased with a Crown here, tho' he hath no Hopes of one that *fades not away*? What was there in all the Pomp of a Court to balance the distress of Mind that *Saul* fell under, when he begged a Favour of a *Witch*, and trembled before a *Spectre*, and gave this as the sad Reason of his doing so, *The Philistines are upon me; and God is departed from me*? What a wretched State must a dying Monarch be in, who is hurried away from the Glory of a Palace and the Flattery of Servants all in a few

Psal. xvii. 14. 15.

1 Sam. xxii. 15.

few Moments hears his Voice, but that of an Angry God and howling Devils? But he that *rejoyceth in the Lord*, in the way that *David* did, leaves a Throne to an Advantage as he dies to be still greater. Tho it is like to be no better with Him than Other Believers, yet his Remove is into a brighter Mansion, and into purer Company, where they are all *Kings and Priests unto God and our Father.*

Rev. i. 6.

2. I own that *David* in his Joy came down into a lower Occasion. He did it not only as a Saint, but as a King. He rejoyced in the Lord, as the Author of his Advancement; thus he saith in another Psalm, *The King shall joy in thy strength, O Lord, and in thy Salvation how greatly shall he rejoyce! For thou hast made him most blessed for ever. Thou hast made him exceeding glad with thy Countenance, for the King trusteth in the Lord, and thro the mercy of the most high he shall never be moved.* He had the first Promise from God, who took *him from following the Sheep great with young that he might feed Israel his People.* There was a Divine Circle around him in all his Dangers, between pouring the Oyl on his Head and putting the Scepter into his Hand. *His ways* were numbred and guarded from Above. He had great Examples of a Providence within that time, and could remember *God from the Land of Jordan, and from the Hermonites, and from the Hill Mizar.* The narrow Scapes he had from his Enemy are what he puts into the Songs of Praise, and after the tiresome Years that he spent this way, *the Lord bowed the Heavens and came down. He sent from above and took him, he drew him out of many waters. He delivered him from the strong Enemy, for they were too strong for him. They prevented him in the day of his Calamity, but the Lord was his stay. He brought him forth also into a large place, he delivered him because he delighted in him.* Then he adds, *The Lord rewarded me according to my Righteousness, according to the cleanness of my hands hath he recompensed me.* Then he acquaints us *and subdueth the People under him.* Great Deliverance given he to his King, and shewed Mercy to his Anointed, to *David*, and to his Seed for evermore. This Mercy may be at the command of Providence, but in the Verse in that Psalm he speaks of God *sending out his arrows to scatter them, and to discomfit*

Pſal. xxi. 1. ver. 6, 7.

Pſal. xviii. 71, 72.

Pſal. xlii. 6.

Pſal. xviii. 1. Ver. 9. 6.

V. 46, 47. Ver. 50.

fit them, but you are not to understand it as if the Revolution was produced only in a Miraculous Way; as if there was no Consent of the Tribes, and no Resistance to the Enemy: so far from that, that his Army had a daily Increase till it became *like the Host of God*; but however he owns that it was a Divine Blessing that gave the People first an Inclination to chuse him, and *secondly*, a Courage to defend him. They wished for a fair Opportunity in *Saul*'s time to change their King, and some Designs were laid to bring it about then, as *Abner* reminds them. *He had communication with the Elders of Israel, saying, Ye sought for David in time past to be King over you, now, then do it.* But as it is *the hand of the Lord that turns the hearts of Men like the Rivers of Water*, so the King rejoyceth in Him as the Author of this Mercy. 1 Chr. xii. 22. 2 Sam. iii. 17.

3. THIS Joy in the Lord must comprehend in it both a Knowledge and Approbation of those Directions that God had given him to Govern by. *He that Ruleth over Men must be Just, ruling in the Fear of the Lord.* Greatness is nothing else but a Capacity of doing Good, and therefore when this does not meet with a right Inclination; it makes a Man more like the Devil, who is *the God of this World*, not to save it, or to do any Divine Offices of Love and Bounty, but to fill it with Sin and Misery. And so he is *the Prince of the Power of the Air*; not to clear the Sky, or fan the Earth, but for a profusion of Thunder and Vengeance. His Empire is for nothing else but Ruin to those that are under it. And can a Greatness like his produce any Joy in the Lord? No. It is with a hatred of him, and an Enmity to the Justice and Goodness of his Nature that these People live. Can a Man delight in Blood, drive his Subjects into Corners, break them upon the Wheel, let them groan in Gallies, and rot in Dungeons, and yet *rejoyce in the Lord*? 2 Sam. xxiii. 2, 3.

INDEED how far the Conscience of a Persecutor may be at the command of his Lust, I cannot tell; especially since I have read of one King in *Spain* who in his last Will recommends himself to the Virgin

Mary from his Zeal to promote the Inquisition. But certainly the Holy Spirit never meant that she should be the Patroness of Cruelty, when we read that *all Generations shall call her Blessed*. No. Such a Doctrine as this had better be traced from the Parent of *Cain*, who was of that *Evil one and slew his Brother*, than the Mother of Jesus who came *not to destroy Men's lives but to save them*.

1 Joh. iii. 12.

4. THIS Rejoycing in the Lord takes into it a Regard to the Divine Glory as the End of all his Government. 'Tis the way to debase our Thoughts both of God himself and the King, that he sets up, if we suppose that he does it only to distinguish one Man from another. Does he take Delight in the Vanities of a Court? Is it so Worthy of him to make one Person Great, and a whole Community Miserable? *Hath he Eyes of flesh, or seeth he as Man seeth?* When He *pulls down One and sets up Another*, is that all that He means by it, that Providence shall pay its Compliment to this as a King, and pour Thunder upon a whole Nation that are to be his Subjects? No, *that be far from him*. He loved *David* and gave him a Throne, but the Reason, why he *Established it, was for his People Israel's sake*. 'Tis but a very little thing with Him who *accepts not the Persons of Princes*, how Great they are, but how Good they will be, and therefore he that *rejoyceth in the Lord* must have an honest View to the Divine Glory.

2 Sam. v. 12.

Job xxxiv. 19.

AND how can this be, when the Worship of God is polluted, and his People oppress'd? He supposeth such Usage of them to be a Slur upon himself. *They that take them Captive make them howl, and my name continually every Day is blasphemed*. 'Tis but a wretched Use of Government, if a Man can only say that he hath made great Additions to it, and perhaps done it by Fraud, Cruelty, and Force. Is this acting to the Glory of God? Nay, is it not rather an Avowance of Atheism, that such a one lives as *without God in the World*? And what Joy can those Monarchs have in the Lord, who will soon fetch them to his Bar, who have advanced themselves with a Ruin to his Interest,

Isa. lii. 5.

terest; and have made Tenderness for his Worship High-Treason against their Crowns? 'Tis easy turning the Argument as a wicked Heart would have it, when they have Divinity and Law of their own chusing; but shall these Authorities be of any Weight with him, *Who frustrateth the Tokens of Lyars and makes Divinors mad; who turneth wise Men backwards, and maketh their Counsel foolish?* Whatever Maxims they are Guided by I know not, but I will refer you to one that they must be Judged by. *To crush under his Feet all the Prisoners of the Earth, to turn aside the Right of a Man before the Face of the most High, to subvert a Man in his Cause, the Lord approveth not.* He that indeed rejoyceth in the Lord, puts his whole Affairs into better Measures, as you will see from the other Parts of my Text, to which I proceed.

Isa. xliv. 25.

Lam. iii. 34, 35, 36.

II. YOU find there is not only a true Happiness for the Prince, but Security and Honour to the best of his Subjects; *Every one that Sweareth by him*, that is, by the same God in whom the King rejoyces, (every such Person) *shall glory*. I shall here consider,

1. THE Description we have of this People; *They swear by the Lord.*

2. THE Benefit design'd for 'em; *They shall glory.* And,

3. THE Extent of this Favour: It reaches as far as the Character, to the whole Body of those that Swear by the Lord; *Every one of them shall glory.*

1. THE People who may have Hopes of this Blessing, Are described by one solemn Part of their Religion; That *they Swear by the Lord!* Surely none can be so gross as to think these Words are capable of an Application either to false or profane Swearing. They that make use of this dreadful Name in Opposition to Truth, have no share in this *Glory*, but must look for their Dividend in the latter Part of my Text, *the*

Mouth of them that speak Lyes shall be stopped. Nor can that Person think himself within the Design of this Promise, who *takes the Name of the Lord his God in vain.* That Sort of Swearing is upon some Accounts viler than downright Atheism; for I could rather deny a God than ridicule him. If there is such a Being, if He is my Creator and my Judge, He will never be my Jest. He has not given me His awful Name to lard a common Sentence, or heighten it with a little more Sound. This is a Practice so vile and hateful, that whilst it continues a National Sin, it both sinks the Glory of a People, and puts an ill Presage upon the Face of Publick Mercies.

IS it likely that those Persons should be either the *Patrons* or the *Professors* of Liberty, who suffer their Tongues, upon all Occasions, to be rip'd with Hell and Blasphemy? They may glory indeed, but it is *in their Shame*, God sometimes uses them to Serve an Interest which they can never Honour, but it leaves a worse Countenance upon our National Blessings; it does not make 'em look so well and lively as we would have 'em, when they are in the Hands of those, who live with an open Contempt of the God that gives 'em. So that this cannot be the Meaning of the Words. But I take their Swearing by the Lord to signify three Things. It may be understood of,

1. THEIR Allegiance.

2. THEIR Religion. Or,

3. THEIR Troubles.

1. PERHAPS their Swearing by the Lord may include that *Allegiance* they paid to the King. The Assurance they gave him of Homage and Duty, was laid upon a Divine Ground. They did it in a Sacred Name;

1. WITH an Appeal to God as the Witness of their Integrity,

2. WITH

2. WITH a Regard to his Interest, as the Rule of their Subjection.

1*st*. SWEARING by the Lord, as it comes in to the Case of a Peoples Homage, is an Appeal to him for the Truth of what they pretend to. And this is so great a Solemnity, that it is pity there should be any thing to take off from the Minds of Men the Reverence with which they ought to do it. For, it is as far, as we can go in assuring one another of our Integrity. *An Oath among Men is for Confirmation, and an End of all Strife.* And therefore those People must have sunk their Apprehensions of a Divine Majesty, and a future Reckoning, who will dare to swear falsly. 'Tis a great deal more than deceiving Man; 'tis a Challenge given to the Perfections of God; a telling him that either he does not see the Fraud, or that he cannot avenge it. Heb. vi. 16.

THERE is in every Oath a double Solemnity; *First*, it's laying one Truth in *pawn* for another; we give in something that is undoubted in Testimony of something that is now in Dispute. That as surely as I believe a God, and take his Word to be True, so what I now say is agreable to it. That I would be no more be a Deceiver in this Affair, than I would be an Infidel: But besides this, there is another Part in an Oath; and that is, *Secondly*, an *Imprecation*; that upon the Falshood of what I am now professing, I disclaim all the Mercies promis'd in the Book of God, and challenge upon my Soul and Body, every Curse that is recorded there. If what I say be not true and just, I quit Heaven for Hell, give up all my Hopes of the Former, and avow my Right to the Latter.

THERE is no less than this in the Homage of a Subject to his Prince. He has call'd in God as a Witness, he stands open to him as a Judge. And would any Person dare to do this with a Lie? He, who knows the Solemnity of *Swearing by the Lord, keeps the King's Commandment, and that with regard to the Oath of God.* What must that Man have been, who, Eccl. viii. 2.

for

for any Secular Advantage would have given his Oath to *David*, and, at the same time, believ'd an Hereditary Right in *Ishboſheth*? Is it not dreadful to think that People should not only cheat one another, but that the Name of God shall be us'd to Sanctify the Lye? Can any Interest of a Family, any Zeal for a Person be an Atonement for the Vileſt mixture of Falshood and Blasphemy? *God will not hold him guiltleſs who taketh his Name in vain.*

Exod. xx. 7.

NOW, this is what *David* promises, that they who *ſwear by the Lord*, whose Integrity he was fully assured of, should *glory* under his Government. No doubt of it, there were many crouding to his Court at *Hebron*, whose Loyalty rose when *Saul* fell; They took their Convictions from *Mount Gilboa*, as some in *England* did theirs from the Battle at the *Boyne*. But these were his Contempt *Ishboſheth*, *Saul*'s Son had two Servants, *Baanah* and *Rechab*, who were employ'd in his House, which they could not have been, without giving him an Assurance how hearty a Zeal they had for the Royal Family. And, yet you see what a Vain Principle Loyalty is when Moral Truth is wanting. They continue in that Interest till *Abner* leaves it; but when they saw there was nothing to be got by their King, they not only *Drop* him but *Murder* him. And, tho they had often call'd *David* an Usurper, yet now they bring him the Head of the *Right Heir*.

2 Sam. iv. 2.

WHAT a sad Dependance must a Prince have upon such Zealots as these! They'll tell him of *Obedience without Reserve*, that their Lives and Estates are at his Command, that he has an Authority to use them as he would do his Cattle; and, which is the worst of all, they cloath these lying Words with the Name of God. And, yet you see, when things come to the Pinch, their Sovereign is their Property, and instead of having the Service of *their* Lives, He hath no Security of his own. For if they cannot make a Tool of his Crown, they'll make a Sale of his Head. But, are such Swearers as these design'd for the Glory that *David* mentions? Are these the Strength of any Government? Or should their Weight be allow'd to

cast

cast the Scale, who would come in on either Side? No, the Psalmist meant a more upright sort of People in the Description that he gives us.

2dly. IN Swearing by the Lord, they make the Divine Glory the Rule of their Subjection. Can an Oath in the Name of God oblige me to Dishonour *Him*? When I call a Person my Soveraign, is my Reason and my Conscience, from that time, his Property? No, these I have received from the *King of Kings*; nor can I dispose of 'em to any Power upon Earth, without being guilty of High-Treason against Heaven. But, this is what I have so often enlarg'd upon in other Sermons, that I shall dismiss it here.

2. THIS Swearing by the Lord, may be understood of their *pure Religion before God, and our Father*. The whole of his Worship, and of our Concern with him, is often express'd in this as the most Important Article, and there are several things that we must comprehend in such a Notion of a Good Man. If he is one that Swears by the Lord,

IT signifies an Engagement that he has laid himself under to serve him. 'Tis a making over all the Right that he has either in Soul or Body; that they shall be the Lord's *in a perpetual Covenant, that is never to be forgotten. Yield your Selves to Him, as those that are Alive from the Dead, and your Members Instruments of Righteousness unto Holiness.* And this cannot be unless we take him to be the Guide as well as the Object of our Duty. To Act upon any other Rules than he has given us, is a Breach of our Oath; 'tis *Swearing by the Lord, and swearing by Malcham*. This Expression in my Text signifies that we are given up to him, and can, upon no Account, depart from the Commands that he has publish'd, we avow his Authority over us, and disown every other Pretension.

Jer. l. 5. Rom. vi. 13. Zeph. i. 5.

AND then, their Swearing by him must have an Influence upon their whole Conversation. He that deals faithfully with God, will do so with Men. For by that Oath, he has ty'd himself to a *Conscience void* Acts xxiv. 16

void of Offence towards both. And certainly these ought to glory in a Government, which they do not only Serve, but *Adorn*; *Mine Eyes*, says *David*, *shall be upon the Faithful of the Land, that he may ever dwell with me*: And that Resolution would come with him to the Throne, which you find, *Psal.* xvi. 2. *My Goodness extends not unto Thee, but unto the Saints and to the Excellent of the Earth, in whom is all my Delight.* Men who are afraid of displeasing God, and full of an Awe to his Jealousy, who dare not believe by Proxy, or take their Opinions upon Trust, do in those very Scruples, (whether they are right or wrong) give a publick Honour to Conscience. They let the World see, that there is something that they cannot be hir'd to do. The Scripture has distinguish'd them from others, who stick at nothing. There is a mighty Difference between him *that Swears, and him that fears an Oath*, who knows how great a Solemnity it is.

Psal. ci. 6.

Eccl. ix. 2.

THESE may be despis'd, as they always are, by Men that make Religion only an Engine of State; they venture at all, and run thro' any Form of Worship, that has Preferment on the other Side, *supposing that Gain is Godliness*. And it is scarce to be imagin'd that They will object against a *Posture* in the Church, who put themselves into any in a Court. But what Assurance can these give to Men, who are so loose to those Concerns they have with God? They that Swear to the Lord in Truth, dare not take Things for granted; they know he *has no Pleasure in Fools*. 'Tis of very little Value with them what Men say is Lawful, if there is but an Appearance that God has told 'em otherwise. They do not work up a Rule out of Scripture and Councils, the Voice of Heaven, and the Traditions of Men; for, *what Communion can Light have with Darkness?* Now, these deserve to *glory in a Righteous Cause*; they that are most Faithful in the Service of God, are likely to be so in their Allegiance to the King.

Eccl. v. 4.

3. THIS Swearing by the Lord, may refer to the *Troubles* they had been in. The Phrase is taken in this

this Sense. *Lord, remember* David, *and all his Afflictions, how he ſware to the Lord, and vow'd to the mighty God of* Jacob. It has been the Practice of good People, when their Fears are gathering within, or Danger lowring over their Heads, not only to ſpread their Caſe before God, but to lay themſelves under new Engagements, when the Mercy came. So did *Jacob*, when he run from his Father's Houſe, *If the Lord will be with me in the Way that I go, and give me Bread to eat, and Raiment to put on, then ſhall the Lord be my God.* And thus do the Children of *Iſrael*, when King *Arad the Canaanite took ſome of 'em Priſoners, They vow'd a Vow unto the Lord, and ſaid, If Thou wilt indeed deliver this People into my Hands, then will I deſtroy their Cities.* And this they might do in the Time of *David*'s Baniſhment from the Court. As his Title to the Crown had ſpread itſelf among the People, ſo the Wiſhes of all good Men were on his ſide. *Abigail* told him, that *God would build him a ſure Houſe*: And it could not but raiſe in every thinking Perſon a Dread of what was coming upon 'em, when they ſaw King *Saul* indulge his Envy at the expence of all publick Juſtice. Tho' *David* was the only Man that he now purſued, yet what could a Nation expect from One, who ſought the Life of his Son, his beſt Commander and trueſt Friend? A Prince that will ſacrifice all theſe Engagements to a private Paſſion, leaves no room for any confidence in his Word. Who knows where the Royal Fury will fall next?

Pſ. cxxxiii, 1, 2.

Gen. xxviii. 20, 21.

Num. xxi. 2.

UPON this, the good People could not but deſire that they might be put into better Hands; and perhaps, on that Occaſion, they would make Vows to the Lord, that if he would but unload 'em of a Tyrant, and ſet over 'em *a Man after his own Heart*, the eaſineſs of their State ſhould promote the Ardour of their Duty. Theſe ought to *glory* in *David*'s Government, 'tis what they had long'd and pray'd for. The Mercy brings a Claim with it upon *them*. God has their Vows upon Record, *what manner of Perſons* they would be. They always attended the right Intereſt as far as ever they could; and when their Hands were

tyed, their Mouths were open, in recommending it to *the Lord God of Sabbaoth.*

2. THE Bleſſing deſigned for theſe is, that they *ſhall glory.* 'Tis a Senſe too low for theſe Words, and does not expreſs enough of the Mercy to think that it means no more than *the laughter of Fools*: Or that in this Joy they arrogate any Thing to themſelves; If they would ſay, at a diſtance from the Bleſſing, *I will not truſt in my Bow, neither ſhall my Sword ſave me,* They'll take care to leave the Praiſe where it ought to be, after the Deliverance is come. 'Tis not merely inſulting thoſe whoſe Guilt and Folly hath brought them low, that gives us either the Temper or the Happineſs that is here deſign'd: But their glorying takes into it the following Particulars.

Pſal. xliv. 6.

1. DISAPPOINTMENT of Enemies.

2. AN eaſineſs in their own Property, And

3. A SENSE of the Divine Hand in both.

1. IT ſuppoſeth a Defeat to the Enemy. *When the Wicked walk on every ſide, and the vileſt of Men are exalted,* tho a Believer hath his Inward Joys which the World can neither ſteal nor feel, yet nothing of this appears. *When Righteous Men do rejoyce, there is a great Glory; but when the Wicked riſe, a Man is hidden.* Therefore when the Enemies of the Lord *conſume like the Fat of Lambs,* it is no more than a Tribute to the Providence, for others to be glad: And the greater Compaſs they took in their Deſign, the more Aſſurance they uſed to talk with, the brighter ſtrokes of a Deity may be ſeen in their fall. Thus did *David* inlarge his Thoughts upon the Miſery of *Doeg* the *Edomite.* That Wretch wrought himſelf into *Saul's* eſteem by Falſhood and Malice: The King's Envy, and the Informer's Ambition were here making their Courtſhip to one another, the Favourite thought nothing too vile that would pleaſe the King; and the King thought nothing too great to reward the Favourite.

Pſal. xii. 8.

Pr. xxviii. 12.

rite. But *God would deſtroy him for ever, pluck him out of his Place, and root him out of the Land of the Living. The Righteous were to ſee this and laugh at him*; not barely in a Diſdain of his Miſery, but with a Return of Thanks to the Juſtice of Providence, *Lo, this is the Man that made not God his Strength, but truſted in the abundance of his Riches, and ſtrengthened himſelf in his Wickedneſs.* Pſal. lii. 5, 6, 7.

BESIDES, there is a publick Advantage in this, for *when it goes well with the Righteous, the City rejoyceth, but when the Wicked periſh there is ſhouting.* This diſtinction doth Humane Nature make between thoſe Villanies that are of a private ſort, and ſuch as are done againſt a Community. *Men do not deſpiſe a Thief if he ſteal to ſatisfie his Soul when he is hungry.* There is a Pity follows ſuch a One to his Execution; but when there are Sinners of a greater extent, the reſentment is of the ſame compaſs with the Wickedneſs. Prov. vi. 30.

2. THIS glorying ſuppoſeth an Eaſineſs in their Property, That it is either regained from the Plunder, or ſecured from the Deſigns of Sinners. *They intended Evil againſt thee, they imagin'd a miſchievous Device that they were not able to perform.* One would wonder that ever Creatures ſhould delight in the Ruin of their own Kind; but ſo it is, an Envious Man ſhall have more regard for his Luſt than he hath for his Nature. He is of that value to himſelf; as to think his own Greatneſs well raiſed, tho' the Foundation of it be laid in the Tears or Blood of Thouſands. But they will find that *the getting of Treaſures by a lying Tongue is a Vanity toſs'd to and fro of them that ſeek Death.* What a reach had *Haman* in his Pride? For the neglect of a little Civility, he doth not only lay out the Death of *Mordecai*, but of a whole Nation, who were no Sharers in the Rudeneſs that he ſuppos'd was offer'd to him: And who could think that *Eſther* ſhould have had any Occaſion to pray in the manner as ſhe did, not for her own, and her People's Liberty, for *had they been Captives ſhe would have held her Peace*; but for their Lives? Now when People of theſe Projects are de- Pſal. xxi. 11. Prov. xxi. 6.

feated, *The Upright have all good Things in Possession.*

AND of this Kind, are several of our Publick Mercies; we may take the Great Deliverance that begun on *this Day* in such a View; We had lost the Laws, *the best Traditions of the Fathers*, and the Gospel was a going too. That there was a Design to share all that *pertain'd to Life and Godliness* between *France* and *Rome*, is as plain as that we had a King who was a *Tool* to the One, and a *Bigot* to the Other: Whenever any Opposition was given to these Encroachments, it could not be without Hazard of Life to him that made it: And indeed, the Measures of Cruelty became so very familiar with them, as if they despair'd of making Converts with Reason, and resolved to do it with Blood. It was not meerly a Persecution against the Dissenters, tho' if you consider who have been most active in that Work, you will usually find them to be either *French Apes* or *Irish Wolves*: But besides the banishing of your Ministers, the Fining, Goaling, and Starving of your People, they struck at all Professions, every Quality, both Sexes; as if there was no Way to prove the Pope the Vicar of Christ, but by declaring him the Enemy of Mankind: And when Things were run thus far, God was pleased to put *a new Song into your Mouths*, by making the Party your Jest, which had been your Terror, and driving that Monarch to *France*, in the Quality of a *Prisoner*, who had too long served them in that of a *Pupil*. 'Tis not only a Change in the Throne that we take Notice of, that for a meer Creature of Priests and Tyrants, you had it filled with *a Man of Understanding*: But the Difference extended itself to every Corner. You were then restor'd to your Freedom; your Religion was *in yourselves and not in another*; you were not to be attempted by a Spawn of Friars, who had no other Arguments but only to juggle for a Miracle, and threaten with Martyrdom, that if their Folly could not prevail, their Faggots might. You had then done with the Fear of *Dragoons*, who had a plain Lesson set before them in *France*, and were ready to copy it out here.

God

God had pity on you, and sent you One who was formed with those noble Passions of Courage and Tenderness, that made him a Scourge to *Evil-Doers, and a Praise to them that do well.*

AND I the rather call you to a fresh Remembrance of this now, because it is just revived: We have lately received the last and noblest Consequence of it, *The Family of* Hanover *upon the Throne of* Great-Britain. By this, the Hand of Providence hath touched the *Revolution* over again, and given the Lines a new Strength and Force. I need not tell you, that they who are Enemies to the Memory of King *WILLIAM*, are so to the Person of King *GEORGE*; 'twas not too gross to call him an Usurper, and load his Name for the *Act of Settlement*, which they represented as a *cursed Legacy*. The Work was running back again in such a Way, as if they thought no Method too Scandalous to promote their Cause. Your *Meeting-Houses* were pull'd down out of a Zeal for the Church, and this by a Rabble who never used the Name of God but in an Oath. There were famous Processions thro' several Parts of the Kingdom, in Defiance of Law and Justice: So that, if the Question was now to be put, which the *Chief Captain* gave to *Paul*, we should know where to look for an Answer, *Art not thou that Egyptian, who before these Days madst an Uproar, and leddest out into the Wilderness four Thousand Men that were Murderers?* The Parliament, who had done Justice to the *Revolution*, was dissolved with Shame, and exposed in the *Songs of Drunkards*. The Alliance on which we had our Humane Security, treated at first with Coldness, and then with Abhorrence; our Persons threatned upon all Occasions: *They hunted our Steps, that we could not go in our Streets.* The Party that thought of returning to their old Bondage did it with such Views as *Esau* had upon his Father's Death, *The Days of Mourning are at Hand, and then surely will I kill my Brother Jacob:* But *Blessed be God, who hath not given us a Prey to their Teeth: The Net is broken and we are escaped.* We may look upon our Property in its whole Compass to

Acts xxi. 38.

Lam. iv. 18.

Psal. cxxiv. 6, 7.

be

be now ſecured. There are more of our Hopes call'd into *this Government*, than there was into that of the Late King; becauſe he had none to bear his Name, and fill the Throne when he *ſlept with his Fathers*; but God hath been more liberal in this laſt Bounty. We have the Protection which the Wiſe Man ſo much commended, That *if one prevail againſt him, two ſhall withſtand him, and a threefold Cord is not eaſily broken.*

Eccl. iii. 12.

3. ANOTHER Thing included in this Glory, is a Senſe of God's Hand in the whole Mercy. Whatever Means are made uſe of to deliver them who are *appointed to die*, yet their *Salvation is of the Lord.* But ſometimes he doth it in ſuch a Way, that it ſhall be *all his own.* *They got not the Land by their Sword, neither did their own arm ſave them, but thy Right Hand and thine Arm, and the Light of thy Countenance, becauſe thou haddſt a Favour to them.* And the more Divinity appears in any Bleſſing, the greater Joy doth it raiſe in a good Man. *Glory ye in his Holy Name, let the Heart of them rejoice that ſeek the Lord.*

Pſ. cxxiv. 8.

Pſal. xliv. 3.

Pſ. cv 3.

3. I ſhall conſider the Extent of this Bleſſing. *Every One that Sweareth by him ſhall Glory.* None were to be excluded, who had any Share either of good Wiſhes or Diligence in favouring his Righteous Cauſe.

1. IT ſhould reach to High and Low: And,

2. NOT be limited to any Sect or Party.

1. PERSONS of all Ranks were to have the Benefit of it. *The Righteous conſiders the Cauſe of the Poor, but the Wicked regards not to know it.* The Changes in *Iſrael* would have been no great Bleſſing, if they had only conſiſted in another Court, that *Jaab* ſhould be General inſtead of *Abner.* Do we think that Providence throws all the Gains of ſuch a Revolution into a few Hands? If that is all, with us it is a ſmall Matter who wears a Crown: But *David* ſpeaks as if the whole

Prov. xxix 7.

whole Nation was to be the better for his Government; *The Land and all the Inhabitants of it are dissolved, I bear up the Pillars of it.* The Glory of *Solomon's* Reign was not to be a ſplendid Houſe, fine Gardens, or a noble Attendance; but This, That *all Iſrael, from Dan to Beerſheba, ſat every Man under his Vine, and under his Fig-tree.* Pſ. lxxv. 1. 1 Kings iv. 25.

2. THIS Mercy is not limited to a Party. People in all Ages, have had different Apprehenſions about the Worſhip of God. And we need not doubt, but, as the Minds of Men were of the ſame Caſt in *David's* Time as they are now, that there were ſome Varieties among them. But in the diſtribution of his Favours, he hath no Regard to that: The great Queſtions upon this Head, were determined by Juſtice and Prudence. *Juſtice* will give the Diſtinction of Reward to thoſe that have had that of Danger; and *Prudence* will conſider no other Qualification in a Man, than what maketh him equal to his Truſt. Beſides, it is an unwarrantable jumbling of Things that are no way related, that a Civil Liſt ſhould be moulded in a Religious Creed; and none to be Servants of the Prince, but they who have got the Stamp of the Clergy. *David* would not be thus confined in his Dependance upon the People, or his Regards to them. 'Twas the Glory of his Reign to be ſerved by all *Gilead is mine, Manaſſeh is mine, Ephraim is the Strength of my Hand, and Judah is my Law-giver. In the Multitude of People is the King's Safety, but in the want of People is the Deſtruction of the Prince.* And therefore, to cool the Affections of the Subjects, or make them uncapable of ſerving him, is to weaken the Crown, Pſal. cviii. 8. Prov. xiv. 28.

III. THE laſt Thing in my Text, that makes up the Glory of a Good Reign, is, Juſtice upon Offenders; *The Mouth of them that ſpeak Lyes ſhall be ſtopped.* I muſt here conſider,

1. THE Crime of theſe People: And,

2. THEIR

2. THEIR Punishment.

1. THEIR Sin is of that Nature as makes them both Abominable to God and Inconsistent with Society; for *a Poor Man is better than a Lyar.* If you compare the Phrase here with the other Places where you often find it, you will see that *David* understands it of those *Lyes* that were contriv'd against himself, and had a Publick Influence among the People. And Eccl. i. 9. *if That which is Now, is that which hath Been*; If we may guess at his Times by our Own, the Deceits that lay heaviest upon him, and what he desired might be followed with a full and free Justice, were of three sorts,

1. FALSE Stories by some about the Court.

2. FALSE Promises by *Saul* himself. And

3. FALSE Doctrines by those who endeavour to make Slavery pass upon the Conscience.

1st. HE often Complains of a wretched Crew, that got the King's Ear, and carried on the Prejudice against him: and no wonder there were so many of them when they were paid for every Story. But upon this Head doth *David* Expostulate with him, 1 Sam. xxvi. 9. *Wherefore heareſt thou Mens words, saying, David seeketh thy hurt?* And he supposeth an Influence of this kind, the next time that he gave *Saul* his Life. Ch. xxvi. 19. *If they be the Children of Men that have stirred thee up against me, Cursed be they before the Lord.* He knew there was a Party that had nothing to distinguish themselves by, nor any other Subsistence than upon the Folly and Passion of the King: and therefore to please him and to save themselves, they talk without any Guard either of Truth or Modesty. He Argues with them Ps. iv. 2. *How long ye Sons of Men will ye turn my Glory into Shame? How long will you love Vanity and speak after Leasing?* These were Enemies to the Succession, tho' some-

ſometimes they carry'd on their Deſigns with a ſhow of Zeal the other way. *How long will ye Imagine Miſchief againſt a Man? Ye ſhall be ſlain all of you; as a bowing Wall ſhall ye be, and as a tottering Fence. They only conſult to caſt him down from his Excellency. They delight in Lyes, they Bleſs with their Mouth, but Curſe inwardly.* And he found this Corruption then ſo General, that he complains, *Surely Men of low degree are Vanity, and Men of high degree a Lye; to be laid in the Ballance they are altogether lighter than Vanity.* But there were ſome ſo notorious in Treachery, that their Characters went along with their Names; and therefore it made *Saul*'s Adminiſtration to be Scandalous when he committed the Chief Imployments to a known Proſtitute. *Doeg* the *Edomite*, was *over the Servants*; and before he accus'd and murder'd *the Prieſts of the Lord*, it is what any One would have thought him capable of, *I knew in that Day*, ſaith *David*, *when Doeg the Edomite was there, that he would ſurely tell Saul.* Pſ. lxii. 3, 4. Ver. 9. 1 Sam. xx. 22.

2*dly*. HE might carry the Charge a great deal higher, to the falſe Promiſes that were made by the King himſelf; for firſt, He gave his Royal Word and Oath to *Jonathan*, that *David ſhould not be ſlain*; and yet the next Opportunity he would have been the Aſſaſſin with his own Hands. His Pride and Fury ſeem'd to be thawed down by the Generous Pity that *David* had for him in the Cave. *Thou are more Righteous than I, for thou haſt rewarded me Good, whereas I have rewarded the Evil.* Nay, he goes farther, and delivers an Opinion that he had taken ſo much Pains to hide, *I know that thou ſhalt be King, and the Kingdom of Iſrael ſhall be Eſtabliſhed in thine Hands.* So that in that Senſe, the Succeſſion was neareſt his Heart, tho' it was the fartheſt from his Inclination: and yet as if he was in Pain to ſink his Reputation, and to defile the Throne he ſat on, he is ſoon after this at the Head of an Army again. The next time *David* ſpares him, he diſſolves into the old Confeſſion, and promiſeth fair, *I have ſinned, return my Son David, I will no more* 1 Sam. xix. 6. Ch. xxiv. 17. Ver. 19. Ch. xxvi. *do* 21.

do thee harm, because my Soul was precious in thy sight this Day: Behold I have played the Fool, I have erred exceedingly. Such an Opinion as this would have been Assurance enough from any other Man; but *David* who knew that there is always something greater with a Tyrant than his Conscience, his Honour, or his Salvation, cannot depend upon one Word that he saith, but will rather venture himself among the *Philistines*, to whom he had been a Glorious Enemy, than trust to the Declarations of a shuffling Prince. How Mean and Low had he brought himself by this Unsteddiness? Who can more expose the Honour of Sovereigns than they that put them upon a Violation of their Word, which is so far from advancing the Dignity of their Thrones, that it makes them a Scandal to their Nature. *Excellent Speech does not become a Fool, much less do lying Lips a Prince.*

Prov. xii. 7.

2 Pet. ii. 1. 3*dly*. I may say with the Apostle in another Case, that there might be *False Prophets among the People, as there are false Teachers among you. Unruly, vain Deceivers, whose Mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy Lucre sake: always Lyars, evil Beasts, and slow Bellies.* The Mind of God had been declar'd in *Israel* about the Succession, *David* was Anointed by *Samuel*; and the Spirit of the Lord was daily forming his Soul to the Great and Awful Trust. 'Twas He that led out and brought in the Army of *Israel* as a Commander, and every One knew that he was to be their King; but they had some among them who could talk of Hereditary and Indefeasible Right; for upon this Ground did a poor shiftless Prince encourage a Faction to Proclaim him, and make a mighty Stir for him. There were no Pretensions that *Ishbosheth* was likely to be a better Ruler than *David*, or that God had not fix'd the Succession, but they must go upon Principles that some in our Day are Govern'd by, That Kings cannot Forfeit either for Themselves or their Posterity; that a Crown must be taken in no other Notion than as an Inheritance; That tho' a Prince

Does

Does no Juſtice, yet ſtill he ſhall *Feel* none. Theſe muſt be the Arguments that the Friends of the Pretender in *David*'s time would juſtify themſelves with; and the Notions you know are advanc'd by ſome among us, we hope with the ſame Succeſs that attended the Others; for the Follies of *Theſe Men ſhall be made manifeſt as Theirs alſo was*; *ſhould not the multitude of Words be anſwered? Shall a Man full of talk be Juſtified? Shall their Lyes make Men hold their Peace? and when they are Mockers ſhall no Man make them aſhamed?* 2 Tim. iii. 9. Job xi. 2, 3.

SHALL we be told, That Chriſt who came to give *Peace on Earth* and ſhow *a Good-will towards Men*, hath made us Slaves? Or that they whom he *bought with a Price*, are ſold again to a Tyrant? Are we to have no other Notion of the *Sheep of his Paſture* than as *Sheep for the Slaughter*? Are theſe *Words by which we muſt be ſaved*? Are theſe the *Glad-tidings of great Joy that ſhould be to all People*? Is this *doing the Work of an Evangeliſt*, and making *full Proof of their Miniſtry*, to tell a Monſter, that he hath a *Divine Right* to be wicked, and that no Chriſtians have a *Humane Right* to reſiſt him? This is ſpeaking Lyes in the Name of the Lord! And yet it's hard to find an Intereſt of Cruelty carrying on, but ſome of this Tribe are Tools to promote it. 'Tis a Method very Ancient in the World, for a States-Man to be the Leader, and a Prieſt the Fag-end of a Party. I think, the Scripture itſelf hath given it no ſofter a Name. *The Ancient and Honourable he is the Head, and the Prophet that teacheth Lyes, he is the Tail.* Iſa. ix. 15.

AND how well may theſe Accounts be transfer'd to our Day? O what a guilt of Treachery does there lie ſome where! What a vile Surrender of our Safety, Trade and Honour only to keep One Monarch on a Throne, and a few of his Creatures out of a Goal! I will not deſcend to Particulars, which are open enough to every Ones Obſervation; but you may comprehend the Management of the laſt four Years, in thoſe ſad Words of the Prophet: *Ephraim feeds on Wind, and followeth after the Eaſt-Wind, he daily encreaſeth* Hoſ xii. 1.

eth Lyes and Deſolations, and they make a Covenant with the Aſſyrians, and Oyl is carryed into Egypt. Were it not that the late Turn of Providence hath begun to *roll away our Reproach, Engliſh* Credit would have been very much the ſame with what the *Romans* us'd to call the *Punick Faith.* How Vile muſt a People be under the weight of that Charge? *Thou wentest to the*
Iſa. lvii. 4. *King with Ointments, and didſt increaſe thy Perfumes; and didſt ſend thy Meſſengers afar off, and didſt debaſe thy ſelf even to Hell.* But whether or no this Work is agreeable to the Lord of Hoſts, I will leave you to judge by the Aim that He hath given to his Vengeance. Theſe are among the things that *he hates,* and
Prov. vi. 8. that *are an Abomination to him: A Proud Look, a Lying Tongue, and Hands that ſhed Innocent Blood.* But that leads me to the Second Thing.

2. THE Puniſhment of this People, which you find in this, and the two former Verſes; where there are ſeveral Things that expreſs both a Divine and Humane Juſtice.

THEY that ſeek my Soul to deſtroy it, ſhall go down to the lower Parts of the Earth. The leaſt and weakeſt Senſe of theſe Words is, That they are to be degraded from their Honours. Inſtead of ſwelling with Titles, and basking themſelves in warm Employments, They ſhall be reduc'd to a Station where Popular Scorn
Job xxvii. may reach 'em. *Men ſhall clap their Hands at him, and*
23. *ſhall hiſs him out of his Place.* A righteous Man *hates*
Prov. xiii. *Lying; but a wicked Man is loathſom, and comes to*
5. *Shame.* He goes on,

THEY ſhall be a Portion for Foxes. If you take this in a Metaphorical Senſe, you will ſee their Sin Enſtamp'd upon their Puniſhment: That the ſly and tricking Perſons who led 'em into a Snare will leave 'em there, and as they had the Guilt to make 'em *Knaves,* will have the Triumph in ſhewing them *Fools.* That's one way of becoming a Portion for Foxes. But certainly it here ſignifies, that Capital Juſtice ſhall be done upon them; *They ſhall fall by the Sword;* and their Carcaſes be left unbury'd, as not worthy

to

to be received into that Earth which had groan'd under their Oppreſſion.

AND then, in my Text you find, *their Mouths are to be ſtopped.* No further Encouragement ſhall be given to 'em, their Schemes are unravell'd; they will either be totally ſilent, or talk with a Confuſion that will but expoſe them, *A Sword is upon the Lyars, and they ſhall dote. Judgment will return unto Righteouſneſs, and all the upright in Heart ſhall follow it.* And, what a Sweep would the Hand of Juſtice take, if the Mouths of thoſe Lyars were to be ſtop'd who have deceiv'd and bully'd ſo many Nations at once? Oh! Remember, remember, the Promiſes made to the *Catalonians*, and ſee 'em all ſok'd in the Blood of thoſe Brave People who *waited for a vain Help.* Jer. l. 36. Pſ. xciv. 15.

JUSTICE upon Offenders, is ſo far from ſullying the Work of God in the Reſcue of a People, that it is no ſmall part of their future Security. Nor can the Privileges of a Nation be better cemented than in the Blood of thoſe that betrayed 'em. The Prophet tells us, that there are Lenities which cannot be uſed but at the Publick Expence, *Let Favour be ſhewed to the Wicked, yet will he not learn Righteouſneſs; in the Land of Uprightneſs will he deal unjuſtly, and will not behold the Majeſty of the* LORD. And it is a Maxim too Divine and Glorious to be drop'd, *He ſhall have Judgment without Mercy, who has ſhewed no Mercy.* *David* was inſtructed to this in a very awful Way. At the Beginning of his Reign there was *a Famine for three Years*, and the Lord told him, *It was for* Saul, *and for his bloody Houſe, becauſe in his Zeal to the Children of* Iſrael, *he had ſlain the* Gibeonites. Theſe People were taken into League in *Joſhua*'s Days; and tho' they are condemned to perpetual Service, to be *Hewers of Wood and Drawers of Water*; yet God will have Alliances to be ſo Sacred, that an Injury to *Them* ſhall keep his Wrath lowring over the Country, till ſeven Men of the Blood Royal were hang'd before the Palace Gates, in *Gibeah of Saul whom the Lord did chooſe.* Iſa. xxvi. 9. 2 Sam. xxi. 1.

AND we find the laſt Words of *David* uniform to this, which were a Direction to *Solomon*, *He that rules over* 2 Sam. xxiii. 2, 3.

over Men must be just, ruling in the Fear of the Lord. And he shall be like the Light of the Morning when the Sun rises; even a Morning without Clouds, as the tender Grass springing out of the Earth by a clear shining after Rain. These Metaphors describe the Royal Equity that shall make proper Distributions of Punishment and Favour; to scatter them whose Works are in the dark, and to refresh the Souls of the Poor and Needy. In the next Verse he laments, that *his House is not so with God*, and that he would *not make it grow*; but he intimates, from what Sort of People this Danger would come upon the Royal Family, as in Fact it did. Men of bloody and oppressive Tempers insinuated themselves into *Rehoboam*'s Favour, by giving such Advice as cost him ten Tribes at once. *David* seems to know beforehand what such barbarous Counsels would bring his Grandson to; *The Sons of Belial shall be all of them thrust away because they cannot be taken with Hands; but the Man that shall touch them must be fenced with Iron, and the Staff of a Spear, and they shall be consum'd with Fire in the same Place.*

THIS is what he left with *Solomon* upon his Death-Bed to Regard those who had own'd him in the time of his Adversity. *Show Kindess to the Sons of Barzillai the Gileadite, and let them be of those that eat Bread at thy Table; for so came they to me when I fled because of Absalom thy Brother.* But he warn'd him against the Errors of Clemency, as that which himself had suffer'd by. *Shimei the Son of Gera* had *cursed David*, as he went along Weeping, and Arraign'd the Revolution that God had wrought in *Israel*. *Come out thou bloody Man, and thou Man of Belial, the Lord has return'd upon thee all the Blood of the house of Saul, in whose stead thou hast reigned.* And yet, such is the Force of Impudence and Fawning, that this Man, by Pretensions to an early Loyalty, obtains his Pardon. *Let not my Lord impute Iniquity unto me, neither do thou remember that which thy Servant did perversly, in the Day that my Lord the King went out of Jerusalem, that the King should take it to his Heart, for thy Servant does know that I have sinned; therefore, behold I am come this Day the first of all the House*

1 Kin. ii. 7.

2 Sam. xvi. 8.

Ch. xix. 19

of

of Joseph, to meet my Lord the King. It's true, *David* was then so pleased with his Restauration, that he neglects the Demands of publick Justice, and what he had vow'd to do. *I will early destroy all the Wicked of the Land, that I may cut off all Evil Doers from the House of the Lord.* But now he is going out of the World, he owns the Deficiencies of his Government. We must not think that he said this from a private Revenge, or that he was then deserted by the Spirit of God. We are told the Reverse of that, and must rather suppose it was the Lord that spake by him; that *a Divine Sentence was then in the Mouth of the King, and his Lips did not transgress in Judgment. Thou hast with thee there, Shimei the Son of Gera, a Benjamite of Bahurim, who cursed me with a grievous Curse, in the Day when I went to Mahanaim; but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to Death by the Sword. Now therefore hold him not guiltless; for thou art a wise Man, and knowest what thou oughtest to do to him; but his hoary Head bring thou down to the Grave with Blood.* And, after *Solomon* had gone through these Executions, *i. e.* turned out *Abiathar* from being *Priest of the Lord*; slain *Adonijah*, who said the *Kingdom was his by Right*, and by the Death of *Joab*, had *put away innocent Blood from the House of his Father*, and now had dispatch'd *Shimei*, it gave him a Prospect of an easy Reign; he returns thus upon himself, *King Solomon shall be blest, and the Throne of David be established for ever.*

Pſ ci. 8.

Prov. xvi. 10.

1 Kin. ii. 8.

Ch. iii. 45.

AND, that the Mouth of Lyars should thus be stopped, agrees with those Maxims that were impress'd upon himself, and which stand in such a Light, that they must convince whenever they are known. *If a Ruler hearken to Lyes, all his Servants are wicked.* They see either his Weakness, or his Corruption; they will no longer regard him as a Sovereign, but either as a Child or a Fury. On the other Hand, when the *King sits on the Throne of Judgment, he scatters away all Evil with his Eyes. A wise King scatters the Wicked, and brings the Wheel over them.* Nor can there be a *Rejoycing in the Lord* for the

Prov. xxix. 12.

Ch. xx. 8. Ver. 26.

Prince

Rom.xiii. 4. 1 Tim. i. 10. Prince, or a Glory *for thoſe who Swear by him*, if *he is not the Miniſter of God for Good, but bears the Sword in vain. The Law is made for Lyars and perjur'd Perſons.*

THESE were the Views that *David* had, upon his Acceſſion to the Throne; thus he deſign'd to live and Rule. That it was not in the Power of his Hand to go thorough with theſe noble Reſolutions, you may learn from an early Complaint: *I am this* 1 Sam.iii. 39. *Day weak, tho' anointed King, and theſe Men, the Sons of Zerviah, are too hard for me*; but, under this Impotence of Government, he referrs the Caſe to the Judge of all the Earth, who will do Right; *The Lord ſhall reward the Doer of Evil according to his Wickedneſs.* Such a Government as I have here deſcribed, looks like that of a Redeemer, who, as *the King of Saints, rejoyces in God*; he is *anointed with the Oyl of Gladneſs above his Fellows:* He has provided *Glory*, Honour, and Immortality for them that love him; but *Silence*, Confuſion and Torment to all Deceivers. For into the Place where he lives ſhall *nothing enter that defiles,* Rev. xzi. 27. *or works an Abomination, or loves and makes a Lye: But* Ch. xxii. 3, 4. *the Throne of God, and of the Lamb ſhall be in it, and his Servants ſhall ſerve him; and they ſhall ſee his Face, and his Name ſhall be in their Fore-heads.*

FINIS.

10 F. 58